THE
MEDICAL MISSIONARY

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THE REV. JOHN M. COOPER, S.T.D., Ph.D., Professor of Anthropology at the Catholic University of America, gives us, as he himself expresses it, "a bird's-eye-view of the use of alcoholic beverages in the various Old World and New World cultures of mankind." Besides being an eminent anthropologist and the author of several books and studies in this field, Doctor Cooper has also written the series, "Religion Outlines For Colleges."

THE AGE-OLD STORIES OF THE GOSPEL take on new meaning and beauty under the clarifying influence of the LIGHT OF THE EAST. The birth of the Christ-Child in a manger, the stories of Veronica, of the Samaritan woman at the well, of the daughter of Jairus, these and many others become more and more vivid through contact with the people and life of the Orient. You too, will understand with Sister M. Elise when you have read her article, Light of the East.

MISSION TO SANTA FE! Departure bells rang once more at the Medical Mission House when Sister M. Helen and Sister M. Theophane left to begin the pioneer work in our first home mission in Santa Fe.

RAWALPINDI CHRISTMAS tells the story of how Medical Missionaries spend this great day in their mission hospital in the North of India. You will find it in the News from Home and Abroad.

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SISTER M. LOYOLA, S.C.M.M.
Editor

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The Motherhouse and Novitiate are located in Fox Chase, Philadelphia, Pa. There is also a House of D. C., and Houses of Postulate in studies in Brookland, Washington, England and Holland.

At present the Society labors in India, where the Sisters conduct Hospitals, dispensaries, maternity, and child welfare centers, training schools for native nurses and midwives, and similar health activities. It is the purpose of the Society to send Medical Missionaries to any mission field of the world. The Society has many requests; it needs many vocations.

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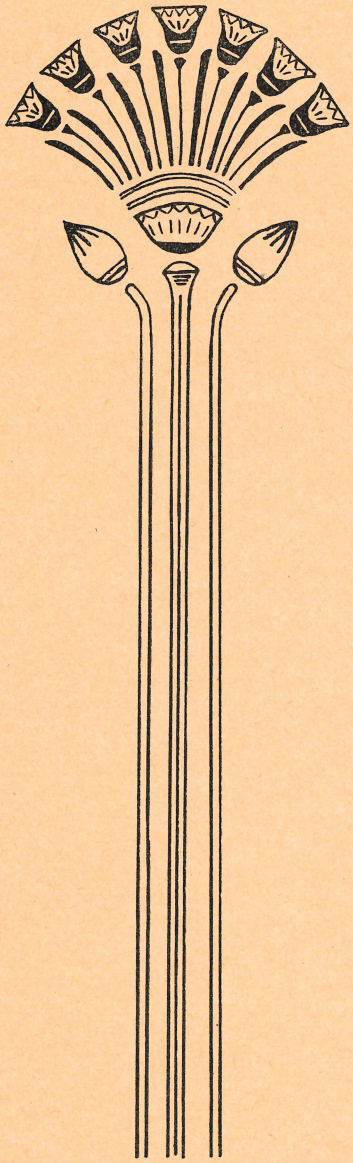


CHRISTMAS

Your voice speaks:

Little child out of Eternity, now will I sing to thy mother! The song shall be fair as dawn-tinted snow.

Rejoice Mary Virgin, daughter of my earth, sister of my soul, rejoice, O joy of my joy!

I am as one who wanders through the night, but you are a house under stars.

I am a thirsty cup, but you are God's open sea.

Rejoice Mary Virgin, blessed are those who call you blessed, never more shall child of man lose hope.

I am one love for all, I shall never cease from saying: one of you has been exalted by the Lord.

Rejoice Mary Virgin, wings of my earth. crown of my soul, rejoice, joy of my joy!

Blessed are those who call you blessed.

—GERTRUD VON LE FORT

(This poem is reprinted from HYMNS TO THE CHURCH *by the same author through the courtesy of the publisher, Sheed and Ward, New York.)*

VIRGA JESSE FLORUIT

Light of the East

by

Sister M. Elise Wijnen, S.C.M.M., M.D.

Living in India has a profound influence on one's entire life, including many side-issues, of which we hardly are aware until something throws light on the marked change of thought and habit which has occurred. This is inevitable as well as desirable. Certainly it would be impossible to get much work done if we could not adapt ourselves!

Contact with the Orient has a remarkably clarifying influence on one's understanding of the Gospel narrative. Those old, old stories, familiar since childhood, blossom out in new colors under the strong light of the East. India of today, in thousands of aspects, is but one step removed from the Palestine of Our Lord's time. There is a daily source of delight and satisfaction in re-reading the incidents of Christ's life on earth and realizing for the first time their true significance and full meaning. For the fact remains that Jesus and Mary were Jews of Asia, Orientals in thought and habits, and all the imagery, examples and background of the Gospels is eastern to the core.

Without her long white "Chaddar" or veil, no Eastern woman feels completely attired

Take the story of the Samaritan woman, for instance. What do we Americans and Europeans know about going to a well for water? All our lives we have turned on a tap and obtained all the water we wanted. But a daily trip to the village well, waterpot on head and graceful figure swaying beneath its weight, is a matter of course to the Indian women. And how that conversation of Christ with the woman develops new angles on all sides! The very fact that the woman **answered** Him is of untold significance. At once that makes it obvious what kind of a woman she was. A respectable female would have pulled her veil over her head, averted her eyes and handed Him the cup in stony silence. Why, it's quite easy to feel shocked at her!

Remember the dead little girl of Jairus and the mourners that had to be turned out of the room before Christ and the apostles could enter? Surely it is not hard to visualize that, after one has seen the abandoned and hysterical outburst of grief around a deathbed in India. The women are the worst, tearing out their hair, beating their breasts, throwing themselves around in noisy paroxysms of despair. Truly they mourn "as those who have no hope." No wonder they had to be cleared out before the child could be raised to life. And no wonder they laughed spitefully at having their highly ar-

tistic performance so summarily interrupted!

It is difficult to appreciate the story of the lame man who, bed and all, was lowered through the roof right at Jesus' feet in order to obtain a miracle, until one has seen the Indian houses with their low flat roofs. Often they are nothing but bamboo poles with tiles covering them. There is always a way up, for the roof is the common sleeping place, and frequently the only recreation space for the women as well. On summer evenings and nights the roofs all over the town are occupied, while the rest of the house stands empty. Then the command: "Take up thy bed and walk!" is so obvious to an Indian that it would not even raise a question. A charpoy can be lifted with one hand and carried on the shoulder from place to place.

There is the wedding feast at Cana. After a few years in India it is no strain on the imagination to visualize those happenings. The unexpectedly large number of guests, the wine failing, the huge waterpots for cleansing purposes, the servants running to and from in a great state of excitement, so that even the steward did not know what had happened—all is so typically Eastern, so every-day around here, that it seems more like a memory than like a story. The importance of the occasion also acquires new significance. The wedding feast is **the** outstanding event in the life of an Indian, eclipsing all other celebrations. Graduation parties, birthdays, Christmas, Thanksgiving—they do not exist for the Indians, but the wedding feast makes up for the lack of them. It continues for days and days, and frequently puts the family head over heels in debt for years to come. But no matter how, the wedding feast must be celebrated.

So many dozens of details and sidelights keep jumping out from the Gospel pages at every reading. How can you understand the phrase, "He came up to Jesus and worshipped Him," until you have seen the "puja" of the Indians? They bow down to the ground from the waist, touch the idol's feet with the forehead, fold their hands together in a suppliant gesture, muttering praises and blessings—a truly expressive adoration of body as well as of mind.

And then there is Christmas — how the Gospel story takes on added realism after you have seen the Indian girl or woman wrapped in veil or chaddar such as Our Lady must have worn, or when you have met the herders in the tribal lands of Northern India tending their flocks on the hillsides, dressed in the style of St. Joseph and the shepherds. How can you realize the significance of the Christ Child being laid in a **manger,** until you have discovered that the babies of the East ordinarily have no cradles? They are carried in their mother's arms or on the hip and at night they sleep on the mat or charpoy beside her. The manger of the Christmas story has a tremendous significance as a detail to

Like a patriarch of old appears this "malik" (headman) of a Punjabi village.

make recognition sure and easy and as a fulfillment of prophecy. I would strongly suspect that it was not used much after the shepherds had found their way to the Crib!

The very translation of the Bible into Hindi and Urdu often clarifies the meaning of the Gospel words. Daily life in an Indian village is so close to the routine of Palestine in Christ's day that there is often an exact equivalent of the Hebrew word for objects that do not exist anymore in our world. The "light" which should be placed on a stand, not hidden under a bushel, is translated into Urdu as a "chiragh." Undoubtedly that is exactly what it is: a small round brown earthenware cup, filled with oil, with a burning wick floating on top. It is still the common light of the Indian poor.

The story of Veronica who wiped the Face of Jesus on the way to Calvary is really quite puzzling. Where in the world did she find a towel at such an opportune moment? But the Indian translation makes it clear at once. It was not a towel, in our sense of the word, that she used; it was her "chaddar," or long white veil, without which no Eastern woman feels completely attired. Even little children wrap themselves in their "chaddars," and know how to drape that veil around the head and shoulders to the best advantage! Moreover, it is used whenever a cloth is wanted: towel, handkerchief, pocketbook, marketbag, blanket, and a dozen more things.

"Living Water!" Who but an Oriental could have thought of such a telling simile! After you have seen the desert bloom at the touch of irrigation water, after you have witnessed the cracked earth soaking up the monsoon showers and repaying their generosity with a wealth of fruits and flowers, after you have prayed for rain and more rain—then you begin to understand what it means to call Christ the Water that gives Life! And understanding—you desire with all your heart that the truth and beauty of the Gospel may be manifested to the Orient, to a people who better than any other should be able to understand and appreciate it. Pray with us that the "Orient, splendor of eternal light, may come and enlighten them that sit in darkness and in the shadow of death."

Alcoholic Beverages of the World

by

The Rev. John M. Cooper, S.T.D., Ph.D.

The present short article is intended to give a bird's-eye-view of the use of alcoholic beverages in the various Old World and New World cultures of mankind. Intoxicating non-alcoholic beverages, such as kava, are not included.

Alcoholic beverages are divided into distilled and fermented ones. Fermented drinks may in turn be divided into: wines, made of saps, juices, and so forth; beers, of grains, seeds, tubers, etc.; mead, of honey; kumiss, of milk, commonly of mare's milk.

Distilled liquors had their origin, according to our best information, in Italy sometime during the eleventh century A.D. There were no distilled liquors in the Old World—classic, Arabic, or Oriental—before that time. There were none in the New World in aboriginal times. Alcohol in southern Europe was first looked upon as a magical substance and as a medical panacea, whence its name "water of life." It came into common use as a preventive and curative during the Black Death of 1348 A.D. Shortly after this began slowly the use of distilled alcoholic drinks as pleasurable beverages, at first largely by the soldiery of the day. At a very early period after their discovery distilled alcoholic beverages are reported in the Far Orient. Actually in our Western civilization distilled beverages have played an important role only within the last three or four centuries. With the geographic expansion of European culture they have been carried to the farthest ends of the civilized and uncivilized world.

Fermented (non-distilled) alcoholic beverages have a very much longer history. They do not go back to the very beginnings of our race, but their origins can be traced back beyond dated history to at least late neolithic times. Judging from their distribution among historic primitive cultures and from such archeological evidence as we have, they probably were invented not long after the invention of agriculture.

Long before the expansion in modern centuries of European civilization, fermented alcoholic beverages were very widely used among primitive peoples, but were far from being universal. On the American continent they were not found aboriginally north of about what is now the Mexican border, nor at the southern end of South America. They were likewise absent from the Australian continent and most of New Guinea, Melanesia and Polynesia. They were

also known among most of the marginal peoples, that is, the peoples of extremely simple culture, without even rudimentary agriculture and herding and without the more advanced technical arts that are commonly found associated therewith.

In a very general way it may be said that fermented alcoholic beverages were found among peoples whose staple food supply came from grain agriculture. Very generally, too, the more prevalent types of fermented beverages followed the more prevalent types of grains or tubers under cultivation: In the New World, maize and manioc beers among maize- and manioc-producing peoples; in the Old World, barley and rice beers among the barley- and rice-growing peoples.

On both the northern and southern borders of the great horticultural belts of the world, and here and there, as in South America and in South Africa, beyond such borders, mead, or fermented honey, was a common drink. Among the herding peoples of Central and Northern Asia, kumiss of fermented milk was the more common alcholic beverage. In many tropical countries such as large parts of the East Indies, of Africa and of South America, palm wine ranked first in importance among alcoholic beverages. Wine made from grapes was originally used only in the Mediterranean area and in areas more or less adjacent thereto. Thence it spread to northern Europe as an import into the countries north of the grape-growing belt, and since the beginning of the great European expansion three or four centuries ago, into most parts of the world, as an import and in many temperate regions as grape-wine production.

In the manufacture of fermented beverages by primitive peoples, there is one widespread custom to which attention may be called, a custom somewhat foreign to our own ways. Among most of the primitive Indian tribes of South America the maize or manioc flour is chewed by the women beforehand in order to facilitate fermentation. The same custom turns up again among some of the primitive hill tribes of Formosa. Preliminary chewing of kava to prepare this intoxicating Polynesian drink is also customary, but this drink is non-alcoholic.

So much for the kinds and distribution of alcoholic beverages. Let us now pass to the question of moderate versus immoderate use thereof, first in primitive cultures, and second in the more advanced civilizations.

So far as introduced distilled liquors are concerned, primitive peoples who take to them at all, take to them all too kindly. They usually go in for heavy drinking and intoxication so long as the supply lasts and develop a strong craving for our liquors. The taste, however, generally has to be cultivated. In a great many narratives of early exploring and trading expeditions, we are informed that natives on first being given rum or brandy or other liquor to drink have disliked it and have spat it out. Most primitive peoples, however, have sooner or later developed the liking. There are, however, some notable exceptions, such as most of the Melanesians and an occasional Indian tribe such as the Onas of Tierra del Fuego. The excessive use of such distilled liquors among not only our American Indians but other peoples of the world among whom these liquors have been introduced is too well known to require comment.

A toddy walla tapping the palm tree for toddy or palm juice. This is a favorite Indian drink, both fresh and fermented.

As far as moderate versus immoderate use of **aboriginally** manufactured alcoholic beverages is concerned, the picture is much less uniform, and generalizations are a little more dangerous. As a rule among the peoples of northern, southern and southeastern Asia and of Indonesia, drinking may be said to be moderate. There are of course many exceptions; there is, for instance, a good deal of heavy drinking among the natives of Borneo and among many of the pagan hill tribes of the Northern Philippines, and there is a certain amount of heavy drinking at least by a smaller fraction of the population among a good many of the Asiatic peoples.

Among the primitive peoples, however, there are two outstanding areas of markedly immoderate

drinking: Central Africa extending well down to South Africa, and most of Central and South America. The typical "beer parties" of Central Africa and the "drinking sprees" of Central and South America intentionally lead up to and end in a high proportion of drunkenness among the participants, and such beer parties and drinking sprees are very frequent, are highly characteristic of the respective areas, and are not the result of white influence. They are strictly an aboriginal institution.

As regards moderate and immoderate use of alcohol in the civilizations of the world, it is still more difficult to generalize. Comparatively speaking, the modern civilizations of India and the Far East are more generally characterized by rather moderate use of alcoholic beverages. There is, however, a good deal of pretty heavy drinking, at least by the men, among some Far Eastern peoples; apparently less in India. Then, too, where Mohammedan influence is strong there is usually moderate use of alcoholic beverages or else complete abstinence. The Mohammedans, for instance, of North Africa and of Arabia, keep rather strictly to the precepts of the Prophet; those of some parts of Asia find loopholes through these precepts by various casuistic rationalizations. It is commonly assumed that the Mohammedan prohibition of the use of wine was intended as a protest against Christian use thereof. Lutz has suggested the possibility that this may have been an economico-political device to drive out of business the Jewish wine merchants of the Yemen.

Barley beer and grape wine, which can be traced back historically and archeologically to the early dawn of our Occidental civilization in the Nile and Mesopotamian valleys, were often used immoderately, at least in some circles and in some periods. We have, however, relatively little information on the daily habits of the great masses of the peoples, especially in the rural areas. Seneca, Petronius, and other classical writers give us some light on heavy drinking in certain restricted social and economic circles of Rome. We have some information, too, on the association of taverns and vice in Babylonia. We have some rather striking frescoes from Egypt: one, for instance, in which the master of the house is being carried out dead drunk on the heads of three slaves; another in which an Egyptian upper-class woman is remarking that her throat is as dry as straw and is calling for "eighteen drinks" to moisten it. Perhaps as compared with classic times modern Southern Europe is all in all more sober.

As regards drinking customs, modern Europe may be roughly divided into two zones, those north and south of a line represented by the Alps and Pyrenees or perhaps a little north thereof. In the southern zone drinking in modern centuries has tended to be moderate in the sense that drunkenness or acute intoxication is not common; drinking and meal-taking tend to go together. In the northern belt the drinking bout, ending in drunkenness, has been more characteristic, drinking being often quite separated from meal-taking. This drinking-bout complex can be traced well back into protohistoric times in Northern Europe. It is this Northern European drinking pattern, rather than the Southern European one, which has been brought over to and which is more characteristic of modern North America north of the Mexican border. It is an ancient and deep-seated element in our North American way of life.

In the light of the foregoing facts we may add just a few words in conclusion on the factors underlying moderate versus immoderate use of alcoholic beverages. Climate is not a major determinant. The climatic theory is based on the contrast between moderate use in warmer Southern European culture and immoderate use in colder Northern Europe. Actually, however, as we have seen, there are many colder regions of the world from which immoderate use is absent, and two great tropical and subtropical regions, Central Africa and South America, in which immoderate use is highly characteristic.

Nor are the facts explained on the basis of race. Actually some Caucasoids and some Mongoloids are light drinkers and some are heavy drinkers. Many African Negro peoples are heavy drinkers, but the New Guinea and Melanesian Negroes are just the reverse.

Nor is there question of the type of beverage drunk. Our cultural ancestors of the Northern European drinking-belt went in for drunkenness long before distilled liquors came into daily use, and they managed very well to achieve their drinking ambitions regardless of whether they were drinking native beer or mead or imported wine. Likewise the native peoples of aboriginal Central Africa and South America were perfectly able to achieve extreme intoxication on their light beers and (non-grape) wines.

On the positive side about all we can say is that moderate or immoderate use of alcoholic beverages is fundamentally a cultural problem conditioned by cultural factors. There is nothing inevitable about it. Cultures characterized by moderate use can shift and have shifted to immoderate use and vice versa. But where, as in our own North American culture, immoderate use is so deep-rooted in cultural tradition, uprooting it is bound to prove a difficult and complicated task, certainly not one that can be achieved by such a simpliste device as the substitution of light beers and wines for distilled liquors.

The Incarnation is the central truth in our lives, the starting place of Hope.

—Rev. John Heneghan.

Mission to Santa Fe

September 23, 1926—the first departure to the missions—a day of high hopes for the one-year-old Society of Catholic Medical Missionaries. India was the first goal, and a big goal it was with its millions of mothers and girls depending for medical aid on women, with scarcely a dozen Catholic hospitals, with its lack of Catholic training schools, with its poverty and sickness, with its 99 per cent of the population still ignorant of Christ and His Church—an Eldorado for anyone ambitious to serve God and man! And beyond India were those other lands—China, Africa, all the territories under Propaganda Fide—half the world at least.

The purpose of our young Society was to gather laborers for the foreign mission fields, to enlist, train and sustain Medical Missionaries for the service of Christ. In a missionary's heart there is no deep dividing line between foreign missions and home missions; both are lands of desire. But definite goals help to achieve definite purposes, and unless Providence intervenes, it seems best to adhere to original plans.

In our case Providence did intervene. The present gigantic upheaval with its repercussions that are global in their extent, has given us the opportunity to enlarge our field of labor without restriction of territory. As we are unable to travel to the Orient, His Eminence, Cardinal Dougherty, with the previous authorization of the Cardinal Prefect of Propaganda Fide, gave us this permission in a letter dated May 11th, 1943.

For many months the permission had been eagerly awaited. Over a year ago, in September of 1942, His Excellency, the Most Rev. R. H. Gerken, the late Archbishop of Santa Fe, had invited our Society to undertake a work which for years he had greatly desired—namely to give the Spanish American and Indian mothers of his Archdiocese the benefits of obstetrical care by sisters trained for this work. Thus he hoped to stem the high rate of infant mortality, which in New Mexico is 125.9 per thousand in contrast to the average figure for the United States—51 per thousand.

Knowing that in England nurse-midwives are more the rule than the exception, he had asked for an English community of sisters to undertake a school for nurse midwives. Owing to the fewness of sisters, however, the community could not accept.

Dr. Francis Rothert, the Regional Supervisor of Maternity and Child Welfare in New Mexico and a friend of our Society, was also interested in the project in behalf of the government. She brought the possibility of our undertaking the work to the attention of the Archbishop, who entered into correspondence with Mother Dengel, inviting her to visit Santa Fe and study the problem. This Mother Dengel did in January of this year. Conferences with the Archbishop, the Public Health Authorities of Washington and New Mexico, and others conversant with local conditions led to the conclusion that there was need for the establishment of such a school. Moreover, as New Mexico has the highest percentage of Catholics in the Union, the advantages of conducting it under Catholic auspices were obvious.

Following Archbishop Gerken's sudden death in March, the project lay dormant. However, the new Archbishop, the Most Rev. Edwin V. Byrne, endorsed the plans of his predecessor very soon after his installation, and through the Rt. Rev. Msgr.

His Excellency, the Most Rev. Edwin V. Byrne, at whose invitation we have opened a new mission in Santa Fe.

The Santa Fe pioneers, Sister M. Helen (right) and Sister M. Theophane.

Bernard McKenna of Philadelphia he invited us to take charge of the Archbishop's clinic in Santa Fe and begin the necessary preparations for the establishment of the school of midwifery.

As His Excellency requested us to "come soon," plans were set in motion at once. The pioneers in the new work are: Sister M. Helen and Sister M. Theophane. The former is a graduate of the Deaconess Training School of Buffalo, N. Y., and has spent ten years in maternity and child welfare work and in training nurses in India. Sister M. Theophane completed her nurse's training at Providence Hospital, Washington, D.C., and received her degree in Nursing Education from the Catholic University of America. Both sisters are graduates of the Lobenstine School of Midwifery in New York.

An impending departure to the missions is a tonic in which all participate; a mission house without departure ceremonies would be dead. We rejoiced whole-heartedly at the prospect of our first home mission, especially as it was a pioneer work in harmony with the purpose of our Society as well as a field requiring Catholic sympathy and understanding.

On the feast of All Saints His Eminence, Cardinal Dougherty, kindly granted the two departing missionaries an audience in which he said that they were opening a new chapter in the history of our Society—that now we could go into any part of the world and that this enlarged scope was not our doing, but God's. He told them to go forth with confidence and bestowed his blessing on them.

In a sermon given to the Sisters and their friends, Msgr. McKenna pointed out that "one of the many problems confronting the Church is that advocated by those who desire race suicide. To overcome it there is a special mission given on this occasion. This is one of the things you are to do in this country—to bring by your example the thought that God has created both body and soul; the body is created for the soul, and the soul is to live for eternity." Monsignor also noted that this, the first home-mission in the Society, is the scene of many historic records. "Your story too, will be interesting," he said, "and we ask God to protect you and His Blessed Mother to throw her mantle over you. Your being sent is a sacrifice, but a sacrifice blessed by God. It will win souls."

The sisters then made a renewal of their vows. The ceremony closed with Benediction of the Most Blessed Sacrament, followed by the singing of the Benedictus.

That evening, as the sisters left for Santa Fe, every bell in the Medical Mission House, from the large, deep-toned Angelus bell to the tinkling little refectory bell, rang out a long and happy farewell. And a joyful pandemonium it was—mission bells ringing out the joy felt by each one of us that once more Medical Missionaries were departing to carry on the work of the Apostolate in the mission field.

Ask Me Another . . .

What Is the Money System In India?

The American dollar is the Indian rupee. It is worth about thirty cents of our money, but its buying value is more like 100 cents, at least it used to be, although the war has raised the cost of living disastrously. Rice is four times the price it was three years ago, and it is still going up.

The rupee is divided into sixteen annas, of about ten cents each. One anna will buy a paper, a handful of sweets, an earthenware drinking cup, a ride on a bus, or engage a coolie for a short distance. It is a convenient unit of exchange, much like the American nickel. The rupees are nearly all paper money, but the annas are small, round, copper coins, while two-anna bits are square, nickel discs. A handful of money, worth about a dollar, weighs a ton!

The anna, in turn, is divided into four pice, and the pice into three pies. The lowest unit of Indian money is worth about one-sixth of a cent! What you could possibly purchase for one-sixth of a cent is a mystery, until you have seen the poverty of these people. They buy their food, pay each other's wages and give alms to beggars in terms of fractions of a cent. In some parts of India they are

said to still use "kauries," sea shells, as a matter of exchange!

Is Illiteracy Common In India?

It is not common; it is the rule. We in our hospitals are apt to forget it. Our patients and their men-relatives, our servants and nearly all our casual acquaintances usually can read and write their own language. But ninety percent of the Indians live in the villages. Thus far we have seldom come in contact with these villages, except when travelling or on a village tour.

Strong efforts are being made to raise the educational standards of the country, but the villages are the main drawback. Every hamlet of less than a thousand souls would have to have its own school, two or three of them perhaps, for Hindus and Mohammedans do not mix, and the older girls must be kept separate. And where would one find the teachers for such a work? That again is another difficulty.

It may seem strange, but the best chance of an education for India lies in its conversion. The Christians have a remarkably high standard of literacy and education. Missionaries do not mind burying themselves alive. All of them have a little village school and endeavor to teach the children at least. They have supplied several aboriginal tribes with a script, grammar and dictionaries, and their schools are famous for results all over the country.

The women are another handicap. Girls become marriageable at twelve or fourteen, and their education, if they receive any formal schooling at all, finishes automatically at that time. They are withdrawn into the secluded part of the house, where the womenfolk squat and gossip all day. Not a book, not a paper, not a magazine penetrates into that circle. Marriage, illness, birth and death are the sum total of their interests. Often they obstruct the efforts of the menfolk at education, particularly in the case of the girls, claiming that it is a waste of money and a danger to the family interests. "She might want to live her own life, refuse to marry the man selected for her and become discontented with purdah. We are quite all right just as we are; no need for changes." Here is a stone wall, indeed!

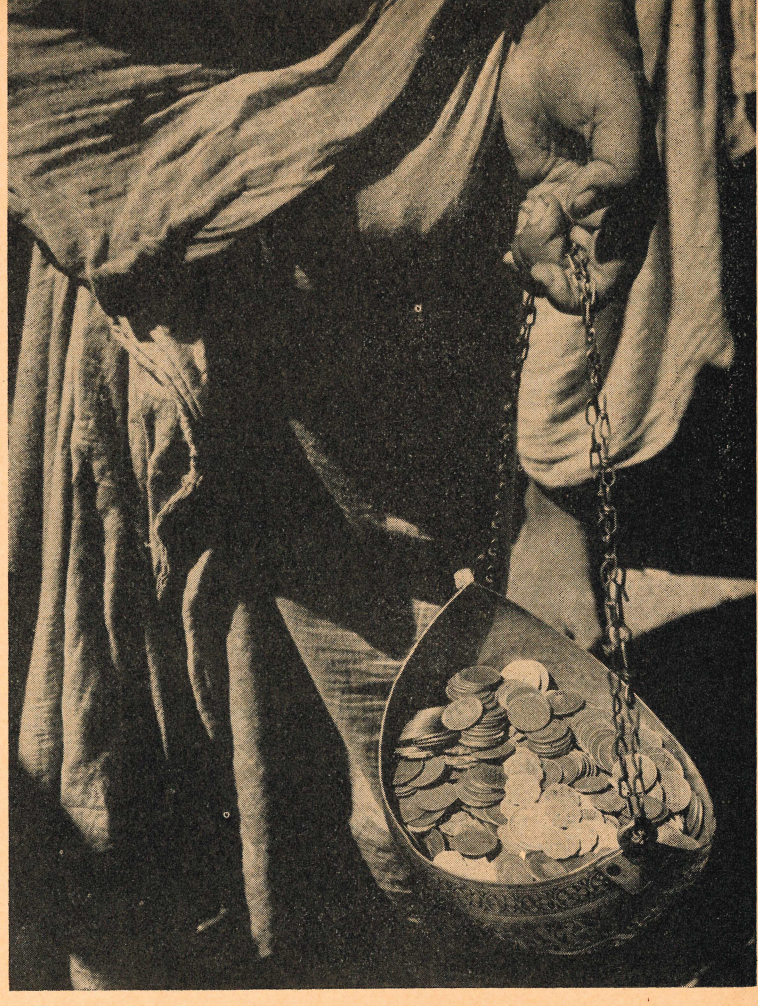


Photo *Three Lions*

ABOVE:

A handful of Indian coins. The lowest unit of Indian money is worth about one-sixth of a cent.

AT THE RIGHT:

These children are on their way to school. In India, where ninety per cent of the people live in some 700,000 rural villages, only fourteen per cent of the population above the age of five is literate.

Crusade Jubilee

St. Francis Xavier once wrote to St. Ignatius: "I often wish I could transport myself to some of the colleges of Europe and thus cry aloud to the students to be willing to employ their talents to good purpose in the service of God." In like manner, such is the desire of every missionary — to stand on the housetops, to cry aloud to all men, to multiply himself a thousand times in every school, in every home — that all may know and understand that "the harvest indeed is ripe, but the laborers are few."

It was a desire like this that motivated the foundation of the Catholic Students' Mission Crusade. Two missionaries were thinking, back in 1917, thinking not of arms and the pressure of wartime activity, but of souls— of the work to be done in the mission fields of the world and of the men and women who were needed to do it.

The Rev. James A. Walsh, founder of the newly formed society of Maryknoll Missioners was thinking of the youth of America and of how they might be inspired with enthusiasm to dedicate their services to Christ the King. The Protestant missions of the United States already had a youth organization known as the Youth Volunteer Movement. Father Walsh described this group in an editorial in The Field Afar. Who could tell? Perhaps Catholic students would be inspired to think and work along similar lines?

Another missionary, the Rev. Bruno Hagspiel, S.V.D., who knew the needs and problems of the missions, was waiting and hoping for just such a movement—hoping that the impetus for its beginning would arise from the young students themselves.

Two missionaries were thinking and hoping, and their hopes met in a young seminarian, Clifford King. Hearing the editorial read from The Field Afar, he was inspired with the idea of starting a similar organization of Catholic youth. With the advice and encouragement of Father Hagspiel, Clifford King wrote three appeals to the students of America, asking them to cooperate with him in this new project. To the third appeal, which was sent out in the spring of 1918, he received some response, enough to encourage a decision to hold a meeting of the pioneers at the Mission House of the Fathers of the Divine Word at Techny, Illinois.

At that meeting, the first National Convention of the Catholic Students' Mission Crusade, fifteen colleges and seminaries sent delegates and approximately fifteen others were represented by proxy. The Techny meeting comprised but a handful, to be sure, but the handful were leaders who would double, triple and quadruple themselves many, many times over through the force of their crusading spirit.

To mention but a few of the delegates — from Chicago came Father John Handly of the Paulists, whose forceful personality and experienced leadership guided the meeting and swept it onward to high resolve for the future. From Mt. St. Mary's Seminary of the West came the Rev. Dr. Francis J. L. Beckmans, who was elected the first Crusade chairman, the Rev. Dr. Raphael Markham and several students, among them Frank A. Thill, who is now the Bishop of Concordia, Kansas, and who at that first meeting was appointed the first Crusade secretary.

Twenty-five years have bridged a long gap between the few pioneers who met on the flat prairie grounds of a little Illinois town in the summer of 1918 to the army of 800,000 American students enrolled under the Crusade banner today. From a mere handful to 800,000! It means that the pioneers of the Crusade saw and planned, prayed and worked — wisely and well. It means that the Catholic students of America have heard, have listened and have understood that as followers of Christ they too have a mission—to pray and work that all may be brought into the Kingdom of God.

On this, the twenty-fifth anniversary of the Catholic Students' Mission Crusade, we may say that the desire voiced by St. Francis Xavier 400 years ago, has been fulfilled in a measure by 800,000 Catholic students of America. May these young missionaries in our Catholic schools be 800,000 Xaviers—men and women of desire, courage and love, who will pray, work and inspire others to do the same in the spirit of their Crusade slogan: "The Sacred Heart for the World! The World for the Sacred Heart!"

(For the data concerning the foundation of the Catholic Students' Mission Crusade we are indebted to THE SHIELD, *October 1943.)*

"The more or less striking success of any special mission must not blind us to the fact that vast areas are still untouched. A great work has still to be accomplished. It is not merely a question of converting this or that nation, but of spreading the Faith of Christ through all the world, and so preparing for His coming again."—Father Charles, S.J.

News from Home and Abroad

MERRY CHRISTMAS! This is the wish of the Medical Mission Sisters for all the friends who have been so kind and generous throughout the year. Many thousands of miles separate us, it is true, but though it be in England or in Holland, in India or in America—Santa Fe, Washington or Philadelphia — we shall all be united in spirit, in praying that the blessing of the Christ Child may be yours during this Christmas season and throughout the coming year.

SANTA FE

The first letter from a new mission is an exciting occasion. And here is a bit of the "first" from Santa Fe, written by Sister M. Helen:

"We arrived here yesterday (November 6th) at about 12:15 in the afternoon. Father Schoeppner came to Lamy to meet us and drove us straight to the Archbishop's house. His Grace, Archbishop Byrne, invited us to have dinner with him, and after our visit he had Father Schoeppner drive us over to the hospital, where the sisters made us very welcome. . . . This morning we are going to attend the High Mass at the Cathedral and take a short walk afterwards. We have been invited to go for a drive through the country this afternoon. Everyone has been so kind to us, and all send many greetings. . . ."

HOLLAND

From Sister Madeline Sophie, who is at an internment camp in Southern Germany, we have received two messages within the past few weeks, in which she gives news of the Holland house. She writes that all is going well with them in spite of the bombing in which the upper half of the house was destroyed. The sisters lost many of their clothes and belongings, but fortunately no one was hurt. They are rebuilding temporarily and are living in a farmhouse until their own place is sufficiently repaired.

Sister also writes that the Holland house had a reception ceremony on September 14th in which two postulants received the habit of the Society. Six new postulants have arrived, bringing the number of sisters to thirty-three. "Many of them are studying," she writes, "and some, who have already completed their training, are working in hospitals. All will be ready to go to the missions as soon as the war is over!"

INDIA

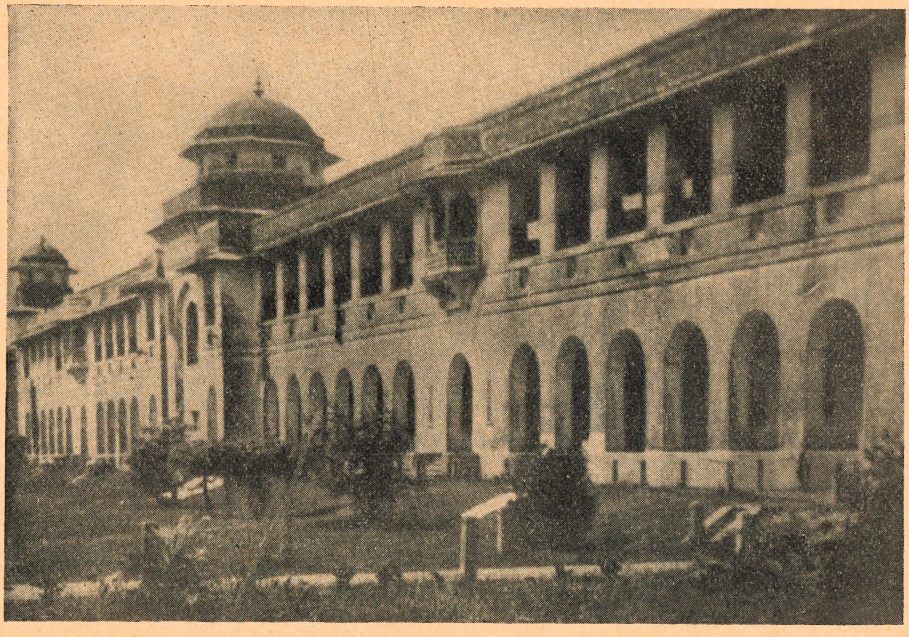
RAWALPINDI CHRISTMAS

Christmas news from India usually reaches us around March when folks are preparing for Easter. Glancing through last year's mail, however, gives an idea of Christmas doings in a mission hospital. This excerpt is taken from Sister Jude's note from Rawalpindi, written on December 27th:

"We received your Christmas letters, and more mail came in again last night. It was so good to hear all the home news.

"Here at the hospital we had a very enjoyable day—with Midnight Mass, followed by two additional Masses on Christmas morn-

Holy Family Hospital, Rawalpindi



The Mitford Hospital, Dacca, India, where five Medical Missionaries are in charge of nursing. About a year ago this hospital was enlarged to a 450-bed capacity, as a war emergency measure to accommodate civilian casualties.

ing. Santa Claus was very generous and brought us what we wanted. We received many surprises too. I cannot tell you how good the people were to us at Christmas time. We received fruit cakes, oranges, bananas, sweets, etc. One European woman sent us a goose, a live one. I think our kitchen boys thought it was a duck, because they put it in the water tank. Fortunately one of the sisters rescued it before it was too late.

"All the babies in the hospital received little knitted sweaters and caps on Christmas day. The 'Christmas baby' was born in the hospital at 11:35 Christmas eve—a lovely little boy, whose mother was so happy to have a son on our feast day.

"Yesterday afternoon, the day after Christmas, the orphans from St. Catherine's came over for their annual party. We had made dolls for them for presents this year and they were delighted, of course. The dolls were all different and very original. In fact we were surprised to discover so much hidden talent in the community. Sister Bernadette made a lovely little Hungarian doll in national costume, and Sister Hedwig had made a Dutch girl and boy. All the others were Americans, but in different styles of dress."

So much for a Medical Mission Christmas in India. Now to return to the business of every day.

PATNA . . .

Sister Elise writes to us from Patna:

"We are fairly busy, with about fifty patients in the hospital. However, no one is very ill at present, so we manage to have a good night's rest. Already we have had over 750 admissions, plus 85 deliveries in the hospital, which is well in advance of last year's figures. The busiest time is usually in the fall, in September and October.

"Sister Hedwig, who has just come to us from Rawalpindi, opens her eyes wide in surprise about seventeen times a day. Patna is so different from the India she has seen thus far. Sister Hedwig keeps thinking that she misunderstands the people because they tell her such strange tales. She cannot believe she heard right.

"The other morning she was told by one patient, 'I was ill, so I could not take the medicine the doctor gave me,' and by another, 'I feel so sick; I want to go home. I'll come back to the hospital when I am better!' A third refused to be admitted because a cousin thirteen times removed was getting married. No wonder we feel topsy-turvy sometimes!

"The student nurses here are getting on very nicely. We have with us one nurse from Rawalpindi, Annette, a Punjabi girl, who just passed her government examinations last May. She is the only trained nurse-midwife in the whole house, apart from our own sisters. For the past two weeks she has been away, doing special duty for an English lady who had an operation in the General Hospital. The patient was so pleased with her that she asked as a special favor to be allowed to take Annette home with her while she convalesced. Annette just returned today, accompanied by a big basket of mangoes and very pleased with herself. Apparently she has been a credit to her training school and feels like a full-fledged nurse now!"

DACCA . . .

Although mail is three and four months in coming from India, we have great hopes for quick communication after the war, that is, according to reports like the following written by Sister M. Laetitia from the Mitford Hospital, in Dacca:

"I went to Calcutta recently to bring Father Mangan from a hospital there to the Mitford. We came back in U. S. Army planes. It took one hour and could have been done in thirty minutes. It was just like riding in the subway from the Battery to the Bronx — two rows of seats, full of passengers about as noisy. Even the make-up of the planes reminded me of the subway. The only thing different was the clothing of our fellow passengers, all U. S. Army of course.

We shall be spending weekends in the States after the war!"

CONGRATULATIONS and good wishes to the St. Columban's Foreign Mission Society on the twenty-fifth anniversary of their foundation. A very interesting and inspiring resume of their work and history was given in the October, 1943 issue of The Far East. May God continue to bless their splendid and zealous efforts to extend His Kingdom among the peoples of the Orient.

We recommend to your prayers especially during this month the Mission Intention — "ZEAL AMONG CATHOLIC YOUTH FOR THE SALVATION OF THE YOUNG IN MISSION COUNTRIES."

R. I. P.

Please pray for the repose of the souls of:

Professor Patrick Joseph Merriman, M.H., L.L.D. President of University College, Cork, Ireland.

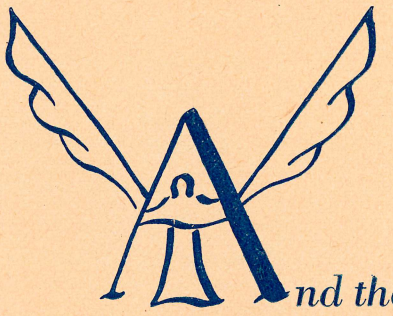
Sister M. Ida, Holy Cross, Indiana.

Sister M. Theodosia, Holy Cross, Indiana.

Mr. Leo Green, Des Moines, Iowa, brother of Sister M. Regina, S.C.M.M.

May their souls and the souls of all the faithful departed rest in peace. Amen.

The Medical Mission Sisters extend to all their friends and benefactors heartfelt wishes for a Holy and Joyful Christmas and assure them all of a remembrance at Midnight Mass which, according to custom, is offered for their benefactors.



nd the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; FOR THIS DAY IS BORN TO YOU A SAVIOUR, WHO IS CHRIST THE LORD, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.